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GEORGE ROMNEY.

There is sorrow when a man like George Romney goes to the Penitentiary, but when one does go, his friends and acquaintances all feel like taking off their hats to him, for they feel that a brave and honest man is suffering because of his bravery and honesty, which will not permit him to do otherwise. One may not believe as Mr. Romney believes; he may think and in his own mind feel convinced that the gentleman is misguided and in error, but he cannot help a feeling of respect for such a man, and a pride that there are men in this world with whom religious convictions are all-controlling. The honest Gentleman no less than the Mormon must acknowledge a degree of regard for the sincerity of an intelligent, clear-headed, conscientious man who can go to prison easier than he can stay out, when the staying out involves any reflection, within himself, upon his integrity. We have known Mr. Romney for many years; have known him intimately, and are familiar with his reputation in the community; and we are not saying too much when we assert that his life has been such that his present prison experience will put no stain upon his name or character; he is in no sense a "crank," and there is nothing of the enthusiast about him; what he has done has been from an absolute consciousness of right, and the rightfulness once established in his mind he is immovable by threats or actual suffering.

THAT TALKATIVE old soldier who had outlived his usefulness fifteen years ago, Gen. W. T. Sherman, has talked once too often to please even one of his Republican admirers. Sherman took occasion the other day to say that J. B. McCullagh, of the St. Louis Globe-Democrat, was as bad as Murat Halstead, whereupon McCullagh retorts: "It is a lie, that's all; it is a lie. Sherman is a privileged character. He says what he pleases; no one can say anything against him. He is a garrulous old fool and goes around making assertions concerning things he knows nothing about."

"IN THE MARRIAGE RELATION."

The Boston Daily Advertiser, from whose columns we recently reproduced a sound and forcible article protesting against the Utah courts interpreting the unlawful cohabitation clause of the Edmunds law so as to make it apply only to Mormons, contains this editorial paragraph in its issue of the 24 instant:

The Salt Lake Tribune, in an article which we reprint, takes the ground that Captain John Codman and the Advertiser are wrong in supposing the phrase "unlawful cohabitation," as used in the Edmunds law, is applicable to any licentiousness except that peculiar form of licentiousness practiced by Mormons under guise of a religious rite. Its exegesis of the meaning of the word cohabitation, we must say, is not very thorough or profound, and we are still of opinion that it is an error to attempt to restrict the operation of this very excellent law to the sins of a peculiar people.

The law as it stood without the arbitrary insertion by the Commission, of the now historic "in the marriage relation," applied as fully to polygamists as with it; hence the only possible object the Commission could have had in adding these words was to shield non-Mormons from the penalties imposed by the law. The United States Supreme Court was quick to discover the trick of the Commission, and to order the words expunged, that the law might be made to apply impartially according to its reading and in harmony with a decent regard for fairness and justice. The Commission was forced to undo its wrong, to repeal its special legislation, as it were, but the courts continue the wrong in defiance of the Supreme Court. Now, if it were to protect Gentiles that the Commission devised and inserted "in the marriage relation," can it be for anything else that the courts keep it there?

If District Attorney Dickson were familiar with all the facts of a non-Mormon having one wife and half a dozen mistresses, the prosecutor would not take the case before the Grand Jury, but would say there was no law to punish the lecher; and if such a man were taken before Chief Justice Zane on the

charge of violating section 3 of the Edmunds law, His Honor would promptly discharge the accused, holding that the provision did not apply to his case, inasmuch as the man had but one wife, the other women being merely his mistresses, no marriage ceremony having been performed. There has been just such a case in His Honor's court, and the Chief Justice was so anxious to free the Gentile that he usurped power which the law denies him in order to discharge the fellow without permitting the Grand Jury to find an indictment. The District Attorney agreed with the judge so perfectly that he did not make an effort to hold the non-Mormon whose guilt of cohabitation with more than one woman was not even denied by the man himself. The plea of the accused was simply that he was married to but one, though cohabiting with others; in other words, that he was an "unlawful cohabitationist," but outside the marriage relation, and not as a Mormon. According to Zane, Dickson and the Tribune a man may have one wife and cohabit with and have children by any number of women, without violating the law or laying himself liable to prosecution; but if he marries two, though he cohabits with only one, he is guilty of unlawful cohabitation; in other words, a non-Mormon who doesn't bother about the ceremony of a marriage, cannot commit the crime, but a Mormon who has deep reverence for the marriage ceremony must be guilty in spite of his innocence. The Boston Advertiser thinks the Tribune, Zane and Dickson are wrong, and that the law was intended to be impartial, and the Advertiser is right as to the law, but unfortunately it isn't the court, and therefore cannot have its way.

TWO KINDS OF MEN.

The grand jurors at Seattle, Washington Territory, seem to understand the duties of inquisitors somewhat better than did the grand jurors sitting in and for Sweetwater County, Wyoming, last week. The Seattle gentlemen understand that when a man has been fully killed a murder has been committed and it is the duty of the grand jury to learn who committed the crime, to indict the criminals and present them for trial; that society demands the hanging of murderers as a punishment and a warning, and that a native of China is a human being who can be murdered. The Wyoming inquisitors understand and know none of these things. The Seattle jury has just indicted five white men and two Indians who participated in the late anti-Chinese riots there, charging them with murder in the first degree. The Sweetwater jury knew that many Chinese had been cruelly shot down and brained, and it would have been no difficult matter to learn by whom the killing was done, but as only Chinese were slaughtered and as the butchering was the deed of white men, it was not deemed worth while to go deeply into the investigation or present anybody for trial.

If laws, government or society mean anything the Seattle jurymen are decidedly preferable to those of Wyoming; but if laws, government and society are simply terms meaning mobs, then the Seattle inquisitors are usurpers who should be run out of the country by men more powerful than they, or should be hanged for assuming to interfere with the right of one class of men to shoot down at pleasure men of another class.

Considering everything, we are going to venture to give the preference to the men of Seattle. As citizens, as members of society, they seem to have the advantage, and their course is more likely to reflect credit upon themselves and the commonwealth, than did the conduct of the Wyomingites.

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